

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

VOL. VII.

NEW YORK, APRIL, 1890.

No. 4

THE CONVERTED CATHOLIC.

•A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
72 Bible House, New York.

Subscription. Per Year,.....\$1.00
Single Copies, 10 Cents.

The office of THE CONVERTED CATHOLIC
has been changed to 72 Bible House.

Entered at the Post Office at New York as
second-class matter.

EDITORIAL NOTES.

IN THE GOSPEL OF JOHN I: 12, WE read: "As many as received Him (Jesus) to them gave He the right to become children of God, even to them that believe on His name." (Revised version.) Our Roman Catholic friends believe in Jesus Christ as the Son of God and the Saviour of their souls, but they do not receive Him as their only Saviour. They are afraid of Him, and this fear is good while they are in a state of sin; but fear should give place to love when they have His word for it that they have the right to become children of God. Bad children fear their father, but believers in Christ who repent of their sins and trust Him alone for their salvation should not fear their Father in heaven. By the atonement of Christ they have the right to become His children. Christ alone can make them children of God, and He will do this for every one who believes in Him with mind and heart, in sincerity and truth. The priests and their sacraments cannot make any one a Christian or a child of God. If they could they ought to begin with themselves. Neither can the Virgin Mary nor the Saints make us Christians.

CONTENTS.

PAGE.

CONVERTS FROM ROME, - - -	100
Catholic Politicians Converted, - - -	102
Rev Edward Mc Glynn - - -	103
Death of Dr. Littledale - - -	106
"Father Flynn," - - -	106
"Life Inside the Church of Rome," - - -	107
The Suppressed Page - - -	110
Romanism in Italy - - -	110
Primacy of St. Peter, - - -	111
Priests Cursing the Public Schools - - -	113
The True Christ and the False - - -	114
The Church of Rome Not the Church of Christ, - - -	118
History of the Jesuits - - -	121
Father O'Connor's Letters to Cardinal Gibbons, - - -	124
The Hawk and Lark - - -	127
CHRIST'S MISSION, - - -	128
Kind Words, - - -	128
Tammany Hall - - -	128

BISHOP NEWMAN IS ASSISTING BISHOP Hurst in establishing the Protestant University at Washington, D. C. A largely attended meeting in the interest of the project was held in the Metropolitan Methodist Church, Washington, March 25. Bishop Hurst said: "The university will be under the auspices of the Methodist Church to the extent that that Church will be responsible for the character and good name of the institution, but the curriculum will not be denominational." An Episcopalian, a Baptist and a Presbyterian made a donation each of \$1,000 to secure the site, upon which \$20,000 has been paid.

THE DECISION OF THE SUPREME COURT of the State of Wisconsin that the reading of the Bible in the public schools is "sectarian instruction," and that, therefore, it could not be read in the schools of that State, will have one good effect if it arouses Protestants from the apathy and indifference with which they have regarded the advance of the Roman Catholic Church in the United States. The Roman Catholic hierarchy and press are jubilant over the decision. The New York *Freeman's Journal*, March 22, 1890, has an editorial on the subject with the heading, "Wisconsin Refuses to Crush our Schools." The court refused to affirm or deny that the Roman Catholic Church is hostile to the public school system. Before the decision of the court was rendered the three Roman Catholic bishops of Wisconsin denounced the school law of the State and urged their followers to oppose it.

MANY SUBSCRIBERS ARE STILL IN ARREARS for 1890. Please renew without further delay.

A CONVERTED CATHOLIC LADY OF NEW York, Mrs. C. E. M., writing, March 19, says: "The magazine is better and more helpful every month. I learn more of the doctrinal corruptions of the Roman Church and their perversion of the Scriptures from THE CONVERTED CATHOLIC than from any other periodical or book I read. As it gives chapter and verse for so accurately I find it easy to point out the places in the Bible when I want to convince some Roman Catholic of the errors of their Church and how it perverts the Word of God." This lady and her sister, Miss G., who is also a convert from Rome, are doing more for the conversion of the Roman Catholics than many big churches. They were born in this city and are well known in Roman Catholic circles, and because they have received Christ and have been endowed by Him with the graces and virtues of Christians they have been able to exercise great influence over their Roman Catholic friends and acquaintances.

IMMANUEL BAPTIST TABERNACLE, Baltimore, is blessed in a pastor, Rev. A. C. Dixon, who not only preaches the Gospel in its fulness to his own people, but has also cares for those outside his Church. He has recently delivered a series of sermons on "The True Christ and the False," that attracted great crowds to his Tabernacle, among them many Roman Catholics. These discourses, part of one of which we give this month, have been collected and published in a handsome volume at the moderate price of 50 cents. We heartily commend it to our readers. It is published by Wharton, Barron & Co., 10 Eas Fayette street, Baltimore, Md.

CARDINAL GIBBONS HAS BEEN BUSY this Lenten season delivering addresses in his cathedral, Baltimore, on the sacraments and distinctive doctrines of the Roman Catholic Church—penance, priestly absolution, transubstantiation, etc. As usual he was wise enough to have a full abstract of his discourses telegraphed all over the country by the Associated Press and published in the daily papers. Great is the influence of the Cardinal and the Roman hierarchy in the press of America.

SENATOR BLAIR OF NEW HAMPSHIRE had good reason to complain, as he did last month in the United States Senate, that the daily press of this country is under the control of the Roman Catholic Church. His education bill to appropriate \$7,000,000 for public schools was defeated in the United States Senate March 20, and the Roman Catholic hierarchy is jubilant.

OUR WELL BELOVED FRIEND AND contributor, Rev. W. R. Gordon, S. T. D., Manhasset, L. I., celebrated his eightieth birthday March 19, 1890. He was born in New York City and was a member of the first class that graduated from the New York University; and for nearly sixty years has been an honored member of the Reformed (Dutch) Church. He preached an anniversary sermon in the Reformed Church, Manhasset, Sunday, March 16, and spoke for forty minutes with the energy and clearness of thought of a man of fifty. He is tall of stature, has an erect carriage, a sunny temperament, a cheerful disposition, and as he comes of sturdy Scotch ancestry the days of his life promise to be long

upon the earth. God grant it. He visited THE CONVERTED CATHOLIC office March 18, and his presence was a benediction, as it always is.

FATHER PATRICK CORRIGAN, OF Hoboken, N. J. (no relation to Archbishop Corrigan of New York), has denounced Bishop Wigger's excommunication of the Roman Catholics who send their children to the public schools. In a letter to the New York *Tribune* he says he will give absolution to such Catholics, and he defies the Bishop to suspend him. In closing his letter he says:

"It is hardly wise to irritate the American people by unnecessary agitation on this sore question of the public and parochial schools, for we are only creating public opinion against ourselves, and public opinion in this country has the force of law. The great Catholic countries of Europe have closed most of the Church schools. May we expect more from non-Catholics than from our own? The United States is the very paradise of the Church, and if we lose the freedom of education we now enjoy it will be because of our want of even common sense. Let well enough alone." Bishop Wigger's "excommunication" is a failure.

THE REV. CONSTANTINE STAUDER, AN Episcopal Italian clergyman of New York City, has been invited by the Italian Church Reform Association of London to go to Rome as a coadjutor of the Count Campello in his work. Mr. Stauder was formerly a Roman Catholic priest in Tuscany, but about fifteen years ago he became a clergyman of the Protestant Episcopal Church, and he has since then labored among the Italians of New York.

 CONVERTS FROM ROME.

OUR friend and brother, Francis Waldron, who graduated from Rochester University last year and was elected to a professor's chair in Jackson College, Mississippi, has been appointed special lecturer on Romanism in that college.

Mr. Waldron's history is an interesting one. Five years ago, after he had graduated from the High School, he saw a copy of *THE CONVERTED CATHOLIC* in the rooms of the Y. M. C. A., Chester, Pa. He was a Roman Catholic, as were all the members of his family. The title of the magazine attracted his attention and he read it. He asked the secretary for more copies and they were handed to him. He read them all. After some correspondence with us and brotherly conversation with the secretary he was converted. Coming to New York he became a member of our family and helped us in the Reformed Catholic work for eight months before he entered Rochester University. Several members of his family have since been converted. He is a young man of signal ability who by his talents and fine Christian character will do great good not only as a member of the faculty of Jackson College by his special lectures on Romanism, but as an active worker for the conversion of the Roman Catholics, for which young men of his stamp are greatly needed. When Roman Catholics see that men of character and ability who come out from among them are interested in their spiritual welfare, many of them will follow. In a letter dated March 12, 1890, Brother Waldron writes:

"I was very glad to hear of your

success in Baltimore. I read with interest all that the *March CONVERTED CATHOLIC* contains with reference to Mr. Holmes. I sympathize with him in his dissatisfaction with the husks of Romanism. I have been appointed lecturer on Romanism down here. A number of the young men are studying for the ministry, and Mr. Ayer, the president, teaches the class in theology. Of course the subject of Romanism often comes up, and Mr. Aery requested me a few weeks ago to give an account of my experience as a Romanist at the afternoon service on Sunday. I gave as full an account of my experience as I could in three-quarters of an hour. Then he requested me to take up the subject of Romanism generally and give a series of lectures on the subject.

"Last Sunday I read several passages of the Douay Bible to show how the foot notes nullified the text. Then as an introduction to the doctrines of the Church I took up the creed of Pope Pius IV., and showed how this 'infallible Pope' went to work and added eleven articles to the Nicene creed in defiance of the 'infallible' Council of Ephesus which forbade the making of any more creeds or symbols.

"I hope to take up the doctrines and ceremonies of the Church in order and shall endeavor to give the students information of such a sort and in such a manner that they may be able to take it in and profit by it. The Church of Rome is making a great effort to get hold of the colored people, and if I can give them information that will keep them out of that Church, it will be something worth while.

"FRANCIS WALDRON."

DES MOINES, IA., March 4, 1890.

DEAR SIR:—I am delighted with THE CONVERTED CATHOLIC. It does my soul good to read it and enjoy the many good things it contains. I was a Roman Catholic myself and used to serve mass for the priest until I was fifteen years old. I was even destined for the priesthood, but God saved me from that. When I began to see through the nonsense and superstitions of the Roman Catholic Church I drifted about in a hopeless sea of doubt. I can truly say that the Roman Catholic Church had made me a spiritual wanderer, an infidel, for twelve years. But, thank God, I am now a Christian, and by His grace I shall do what I can for the cause of Christ.

I rejoice greatly that so many Roman Catholics are coming to the light and leaving the Church of Rome. My prayers and good wishes are with you in your work. G. J. HAYDANK.

FONDA, IA., Feb. 10, 1890.

DEAR SIR:—A sample copy of THE CONVERTED CATHOLIC has been received, and I am very much pleased with it. I see you agree to send it to Young Men's Christian Associations for fifty cents a year. Can you send it to me at the same price, as I am a converted Catholic and live in a neighborhood where there are many Roman Catholics.

J. H. C.

[Not only will the magazine be sent at fifty cents a year to this good brother, but he will receive a dozen copies every month for distribution among his Roman Catholic neighbors. Let some friends help us also to send him a dozen copies of Mr. Needham's delightful story of "Father Flynn's" conversion. The Roman Catholics will

read it eagerly, and the "old, old story of the Gospel, made fresh and new in its pages," as Dr. Brookes of St. Louis says, will, we doubt not, lead many of them to further inquiry regarding their soul's salvation.]

BALTIMORE, MD., Jan. 10, 1890.

DEAR SIR:—I am the converted Catholic who spoke to you at the close of the meeting in Mr. Dixon's Tabernacle. We had not much time to converse as the people were pressing around you, but you told me to write to you, and I gladly do so. . . . What I want to know in particular is which is the correct Bible, the Protestant or Catholic version? That has been my greatest stumbling block since I left the Church of Rome.

Mrs. G. H. J.

[The Protestant Bible without note or comment is the correct version. The notes in the Roman Catholic version are deceptive, as when they make "repent ye" "do penance." Matt. III: 2.

EMPORIA, KAN., March 8, 1890.

DEAR SIR:—We have two converted Roman Catholics here and a great number of the other kind—the genuine Romans. They have a church, a school and a hospital, and they have become a public nuisance to Protestants from constantly begging to support their institutions. There is not a store or place of business in this city but they visit almost daily. The priests compel the people to send their children to the parochial school, though they would not do so if they could help themselves. We lend around our CONVERTED CATHOLIC among them when it comes every month, and it does good. E. A. M.

The New York correspondent of *Zion's Herald*, March 12, 1890, says:

"Rev. W. Eakins, of Simpson Church, Jersey City, can tell a true story concerning the toleration and kindness of the Roman Catholic Church.

"A young lad, who was converted during a revival in the Simpson Church (a revival which is still going on), was taken by his father to the priest, to be punished for going to the Methodist Church, when the priest so abused the lad that medical attendance became a necessity, for the boy was seriously injured. Think of it! But the boy declares that he will be a Methodist just as soon as he has the legal right to act for himself. Romanism is the same intolerant, bigoted, cruel thing that it ever was, and would crush to the last degree everything and everybody that might come across its path."

Catholic Politicians Converted.

A letter from a friend in Detroit, Mich., dated March 14, 1890, enclosed the following item of good news from one of the papers of that city:

"Among the speakers at the State prohibition meeting held in this city last week was Michael J. Fanning, whose address will be issued as a campaign document. Mr. Fanning is a native of Kilkenny, Ireland, was educated a Roman Catholic, but is almost, if not altogether, emancipated from that denomination. How much he is indebted to his Baptist wife for the change, we cannot say. Congressman O'Donnell, of Jackson, is another emancipated Irishman, so Mr. Fanning informs us, having not only renounced Popery, but identified himself with the Protestant Episcopal Church."

The Conversion of Catholics.

In the following passage in his review of the Nun of Kenmare's new book, "Life Inside the Church of Rome," Father Connellan shows that he has the true Christian spirit that seeks the salvation and not the condemnation of his former co-religionists. In the March *Christian Irishman* he says:

"I should very respectfully suggest that if Miss Cusack is really anxious to win Irish or American-Irish Roman Catholics to Christ, she makes a sad mistake in first abusing them all round. Their faults and follies may be, and no doubt are, very dreadful; but surely it is by exhibiting Christian sympathy, by trying to gain their confidence and, if possible, their love, that we may ever hope to win them from their errors. Attacks upon the Roman Catholic clergy are intelligible enough. They look upon themselves as the light of the world and the salt of the earth. But every person acquainted with the inner life of the Church of Rome knows that they fulfil to the letter Ezekiel's description of 'the shepherds of Israel:' 'Ye eat the fat and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.' (Ezekiel xxxiv: 13.) The poor flock, so long led astray, instead of meriting our abuse deserve our tenderest sympathy and love. We should earnestly pray and work that Christ may himself soon come and fulfil His glorious promise—'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep and deliver them out of all places where they have been scattered in the cloudy and dark day.' " (Ezekiel xxxiv: 12.)

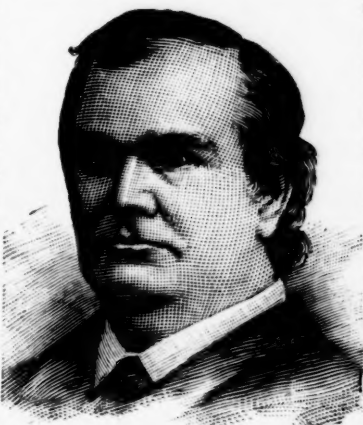
REV. EDWARD MCGLYNN, D. D.

WHILE lecturing in the West last January Father Edward McGlynn was stricken down by the prevailing influenza. He was compelled to cancel all his lecture engagements and return to New York. His illness was a serious one, and while hovering between life and death his peace was disturbed by the efforts of his false friends in the priesthood to make it appear that he desired reconciliation with the Church of Rome. They went so far as to declare that he had appealed to Bishop Loughlin, of Brooklyn, to take up his "case." As soon as his attention was called to these rumors he promptly denied them. He had made no application to Bishop Loughlin or any other person to have his "case" at Rome re-opened, but emphatically declared that he had no "case" there. He was now free from the Roman machine and desired to remain so.

THE CONVERTED CATHOLIC has given so much space to Father McGlynn's personal history and his lectures and addresses since he was suspended from the priesthood, deposed from the pastorate of St. Stephen's Church, New York, and excommunicated from the Church of Rome, three years ago, that he is now well known to its readers. No other publication has given such a full and correct report of his lectures.

SKETCH OF HIS LIFE.

This portrait of Father Edward McGlynn is the latest that has been taken and is the best that has yet appeared. He was born in New York City September 27, 1837. His parents were natives of Ireland, and by their intelligence and industry were ranked among the leading Catholic families. Young McGlynn was one of many children. He attended the public schools of the city, and when fourteen years of age his parents sent him to Rome to be educated for the priesthood. He remained in that city nine years pursuing his studies with such distinguished success that he received his degree of Doctor of Divinity before he reached the canonical age for ordination to the priesthood.



Returning to his native city in 1860 he was ordained a Roman Catholic priest the same year, and was assigned to duty as assistant pastor in various churches in the city. He was chaplain of one of the regiments stationed in New York during the war of the rebellion and denounced the "Draft Riots" of 1863 when the Irish Catholics resisted the conscription and committed many dreadful crimes. It is worth noting that Father McGlynn at this time was assistant to Father Farrell of St. Joseph's Church on Sixth avenue, New York, who bequeathed \$5,000 for the establishment of a church for the

colored people in New York, in reparation, it is hoped, for the murder of so many of the negroes during the "Draft Riots." Father Farrel was a liberal priest like Father Malone.

In 1866 Father McGlynn succeeded Rev. Dr. Cummings as pastor of St. Stephen's Church and continued in that charge until he was suspended by Archbishop Corrigan in November, 1886. He was deposed from his pastorate and most brutally expelled from his church in January, 1887, on his refusal to go to Rome. For this refusal and his outspoken contempt of Roman Catholic authorities like Cardinal Simeoni at Rome and Archbishop Corrigan of New York, he was formally excommunicated from the Roman Catholic Church in July, 1887.

Since then Father McGlynn has been a "free man," as he has frequently said; free to express his views on social and political questions, and to denounce the corruption and baseness of the chief rulers of the Roman Catholic Church—the Popes, bishops and priests—in whose hands the Church has become a "hindrance rather than a help in teaching the religion of Christ." For the last three years he has been delivering addresses almost every day in all parts of the country on social questions and in favor of the public schools as against the Roman Catholic parochial schools; and on Sundays his former parishioners assemble by thousands in Cooper Union to hear him. Apart from his political and social theories, in which comparatively few of his hearers are interested, his teachings are leading the people away from the Roman Catholic Church. This is their first step towards their acceptance of the Gospel of Christ.

AGAIN IN COOPER UNION.

The reception accorded Father McGlynn by his devoted followers when he appeared on the platform of Cooper Union after his recent illness is thus described by the *N. Y. Press*, March 10:

"The love of Dr. McGlynn still flourishes like the evergreen in the heart of every one of his old congregation. If any one doubts this statement he should have visited Cooper Union last night and witnessed the welcome accorded the ex-priest by an audience which filled every seat in the hall. It was Dr. McGlynn's first appearance since his long siege of sickness, and his old friends felt somewhat anxious lest he should be unequal to the ordeal. At 8 o'clock the large hall was filled, and half an hour later Dr. McGlynn, leaning on the arms of two committeemen, walked weakly out on the stage.

"A woman sitting in the front row was the first to catch sight of him. She sprang to her feet with a hysterical scream, and in an instant the whole hall was in an uproar. Men, women and children stood up on the seats and cheered themselves hoarse. The big parquet blossomed with a thousand waving handkerchiefs, which later were wet with tears. It was several minutes before the ovation ceased. In the meantime Dr. McGlynn, looking pale and half sick, took a seat at the rear of the stage. When the house quieted down it was seen that half the women were in tears.

"When Dr. McGlynn rose to his feet the cheering was continued. When all was again quiet he started to speak, but got no further than, "My dear friends;" then his lips quivered, his eyes filled with tears and it was some time before he could speak."

More sedately the *Mail and Express* of same date says:

"When Dr. McGlynn's face appeared at the back of the platform the whole audience rose *en masse*, the men cheered and waved their hats and the ladies fluttered their handkerchiefs repeatedly for many minutes. He was evidently very much affected by the cordiality of his greeting, and as he began to speak the tears welled up in his eyes, his voice quivered, and it was some moments before he could proceed." He spoke as follows:

FATHER MCGLYNN'S ADDRESS.

My Friends—I am not unaccustomed to most hearty greetings from you, which I know by other most abundant testimony are most cordial. You receive me this evening with unwonted demonstrations of cordiality and affection. I know that it is due to the fact that I am just recovering from a somewhat protracted, and I believe my physicians will now admit what they prudently concealed from me at the time, a rather dangerous illness. I have first to say that, while I was prepared for whatsoever might have come to me, and did not hesitate to reflect seriously upon the possibility of my career being cut short just now and to face the awful mysteries of eternity, at the same time I feel that perhaps by some special providence my life has been protracted for just a little, because the Father in heaven, who is not unmindful even of the fall of the sparrow, has some work even yet for me to do in some corner of His universal vineyard.

He has but learned the lessons of life poorly who prizes it much for its own sake, and yet, fleeting though it be, it is wondrously full of potencies and opportunities for eternity.

The time is brief, but in the brief time we may do something that shall merit the eternal, approving smile of the Father in heaven.

We may leave some written word after us that shall gladden the life and cheer the hearts of men ready to perish of despair. We may do some gentle deed of charity that may teach people to look up to the Father in heaven with gratitude, and to believe that He is a loving and a kindly Father. We may do some good work, the example of which shall continue to make the lives of others who may come after us the sweeter and the better from the fact that we have lived. And so let us accept the gift of life, and what life and strength and talent and voice may be given us, so that we may the more diligently employ them all in the service of the best of Fathers and for the welfare of the brethren. I looked death in the face, and I was not afraid to die. [Great applause.] A suspended priest and excommunicated churchman, I was prepared, I humbly trust, to meet my God: [Applause.]

HE WILL NOT RETRACT.

Sunday evening, March 16, Father McGlynn addressed another large audience in Cooper Union. Among other prominent Catholics on the platform were Dr. E. S. Malone and Counsellor Sylvester L. Molone, nephews of Father Sylvester Malone, the most respected priest in Brooklyn, who has not concealed his sympathy with Father McGlynn. Three Roman Catholic priests were observed in the audience. Father McGlynn's discourse was on "St. Patrick and the Brehon Laws." Referring to his recent illness he said:

"If I may be permitted to say a little word about myself, having recov-

ered from a somewhat dangerous illness, I do feel that, whatever years of life may be left for me, I should endeavor all the more to employ them in preaching as assiduously as I can this gospel to any and to every creature that is willing to hear me. When a man is pretty ill he naturally feels like looking forward as well as backward. I was pretty low, and knew that it was not at all impossible that I might die, and I had not the slightest suggestion of a thought that I had any retraction to make in the matter of any of the doctrines that I have been preaching to you on any subject. [Applause.] And I may as well add that while it may sometimes be permissible for a man never to tell a lie, never to preach what he does not believe, but not to be too ready to preach from the housetop all that he does think and believe, I have got past all that. I have burned the bridges behind me. I am not expecting a mitre, and so I have not even any prudential considerations to restrain me from saying what I believe to be the truth on pretty much any subject. And perhaps it is well for even the Church to have an occasional person like me that will blurt out the truth. [Applause.] For unfortunately those who are governing the Church are so hide bound, so wedded to their theories, their prejudices, their plans and their politics, that there is very little room for reform from within. You have to kick out of the traces a little in order to do any very great good in the way of bringing about reform."

THE BOUND VOLUMES OF "THE CONVERTED CATHOLIC" for 1887, 1888 and 1889 (Vols. IV., V. and VI.) contain full reports of Father McGlynn's addresses; price \$1.50 each, or the three volumes for \$3.50.

Death of Dr. Littledale.

In the death of Rev. Dr. R. F. Littledale in London last January, English Protestants have lost a scholarly champion of Protestantism against Romanism. It is true his Protestantism was not of the evangelical kind, being largely tinged with sacerdotalism, but in his "Plain Reasons Against Joining the Church of Rome," and his "Petrine Claims," he attacked the Roman Catholic Church with a scholarly vigor not surpassed by the most evangelical defenders of Protestantism.

Dr. Littledale was an Irishman whose genial nature asserted itself even in the controversial war in which he was constantly engaged. He made no truce with Rome, but with his evangelical opponents he was on most friendly terms. Mr. Charles Hastings Collette, one of the most eminent controversialists of England, on one occasion published a severe criticism of Dr. Littledale's assaults on the English Reformers of the sixteenth century, and this, curiously enough, led to a warm friendship between the distinguished scholars. In his later years Dr. Littledale frequently consulted Mr. Collette, and we doubt not the scholarly acumen of the latter contributed to the accuracy of the "Petrine Claims," Dr. Littledale's last work,

"FATHER FLYNN."

We are happy to announce that Mr. Needham's choice little book, "Father Flynn," is now ready for delivery. Many friends have already sent in their orders, but as we have reduced the price to 30 cents, we expect many will order two or more copies for distribution among priests and people. The book is published in fine style, paper cover, 30 cents. We will send 12 copies for \$3.00.

"LIFE INSIDE THE CHURCH OF ROME."

THE NUN OF KENMARE'S NEW BOOK.

THE Nun of Kenmare says in the Preface to this work: "Few Protestants have the least idea how entirely ignorant even the best educated Roman Catholics are of the Bible. I was often surprised to find that very few of the sisters knew anything of the Scriptures. They knew nothing of them, in fact, except the short extracts from the New Testament to be found in the prayer books they are allowed to use.

"It is wise to keep people in ignorance when you desire to deceive them.

"I have been often asked how it was that I remained so many years in the Roman Church, when I ought to have known that it was a corrupt Church. The question is a fair one, and it has direct reference to what I am now saying. It was because I was kept in ignorance. I had read history as most people read it, in a general way. I was well informed as to the history of England, of Ireland, of ancient Rome, of Greece, of Eastern and of pagan nations; but I had not read the history of Rome under the Popes. Possibly it was thought, if the subject was considered at all, that the study was an unfit one for a young girl. Here, then, is another example of the danger of ignorance. If, in my early years, I thought at all about the Popes, it was to suppose that they were much like other princes, and that their personal history was a matter of little importance. So ignorant are Roman Catholics of the true history of their own Church, that it comes to them as an overwhelming shock when they first hear that many of the Popes were

bad men. They are indignant at the information; they will not believe it; all of which shows how wise the teachers of their Church are in keeping them in ignorance. And their indignation is equally great when they are shown the plain teaching of the Scripture from their own Douay Bible, which, notwithstanding all the corrections of its translation the Roman Church has given it in this nineteenth century, is so plainly Protestant.

"Surely it is time for people of intelligence to ask themselves what kind of religion is this which depends for its existence on the ignorance of its followers? Why is it, if this religion is Divine, that it fears the light of history, of the Bible, or even of every-day facts? If the Church is so sure of her infallibility, why does she take so many, and even such violent means to prevent her claims from being fairly questioned or canvassed?

"I was long in the Roman Church before I knew anything of the evil lives of priests or Popes, and, I may add, of the priests and the Popes of the present day.

"Some years since I wrote a life of Pius IX., who, I then believed, was a persecuted saint. I believed this because I was told so, and because I had no means whatever of knowing the contrary. See again the great importance of keeping people in ignorance. No books are allowed to be read, no papers are allowed to be seen, above all in convents or colleges where the young are educated (?), which will give the least idea of the facts of daily life, if those facts are supposed to be

in any way adverse to the Roman claims. And this is religion. The priests of Greece and ancient Rome have been the models of the priests of to-day in this and other respects. Keep the people ignorant and they will believe. What! will they believe truth? No; for they must at all hazards be prevented from knowing it. Again, we ask, if the teaching of the Roman Church is so true, and so Divine, why is it that the priests are so afraid lest the people should know anything to its disadvantage?

"What a strange religion! It boasts of its Divine origin, yet strives to conceal all damaging facts in order that it may retain its hold upon the people. It boasts that it was founded by Christ Himself, and yet it will not allow the plain commands of Christ to be obeyed. It "teaches for doctrines the commandments of men," a thing expressly forbidden in the Bible.

"But to return to my own case. I believed that Pius IX. was a persecuted saint until I learned later that his own people, who certainly ought to have known him best, could not support his tyranny and oppressions, which may have been foreign to his own nature, but which he was obliged to carry out in submission to the Jesuits who ruled his court and ruined his life.

"Later in this work I shall tell of my experience in Rome and show that the old proverb is but too true—"The nearer to Rome the farther from God." If Rome is not pure, rather we should say if Rome is corrupt, what can the Church under the rule of Rome be? I learned, even before I went to Rome, that Pius IX. had for his dearest friend and guide a man whose immoralities were so well known in Rome that even

after his death no one was surprised when one of his illegitimate children went to law with the Papal authorities for a share of his immense property. How could a man be a saint if his chosen friend was one who violated not only the law of God, but what is of far more importance to the Roman Catholic, the laws of his Church, which requires, nominally at least, purity in its ministers? And we may all ask if, in this so-called enlightened nineteenth century, cardinals can retain their paramours and concubines unproved, what may not have been done by the cardinals of past ages?"

* * *

FROM THE "CHRISTIAN IRISHMAN."

Rev. Thomas Connellan reviews the Nun of Kenmare's new book in that admirable publication, *The Christian Irishman*, so ably edited by Rev. Hamilton Magee, D. D., Dublin, Ireland. Father Connellan says:

Sister Mary Francis Clare is likely to be much talked of in Roman Catholic circles for some little time. No doubt she had long been looked up to, pointed at and boasted of as another example of how learning or piety could find no rest for the sole of its foot outside "the one true Church." Her books, written in Kenmare Convent, may yet be found in Roman Catholic homes, while during a long life even the breath of slander has passed her harmlessly. But what of that!

"Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny."

She has had the audacity to proclaim that the piety and tranquility of soul after which she had been hungering and thirsting are not to be found in a Roman Catholic any more than in an Anglican Convent. She has had the

hardihood to go straight to Christ for salvation instead of humbly soliciting it from her confessor. . . . The Nun of Kenmare throws much light upon the methods of Roman Catholicism, not only in America, but all over the world. At page 94 she gives an extract from a catechism put into the hands of American Roman Catholic children—

"Q. Have Protestants any faith in Christ?

"A. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of Christ do they believe?

"A. In such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. What will Christ say to them on the Day of Judgment?

"A. 'I know you not because you never knew Me.'

"Q. What follows from this?

"A. That they die in their sins and are damned."

Children whose minds have been filled with blasphemous twaddle like this are certain to be "good Catholics" in after life—men and women on whom "the shepherds of Israel" may play what pranks they please. At page 128 we find some propositions from the writings of the great St. Augustine, Bishop of Hippo, which I could wish to see in the hands of every Roman Catholic. It may be well to premise that the Church of Rome found it necessary to publish a *cooked* edition of St. Augustine's works, leaving out every sentence unfavorable to Rome's claims. It may also be a revelation to Roman Catholics that in the "Index of Prohibited Books" passages from the writings of St. Augustine cover

eleven closely printed folio pages, in double columns, from page 54 to page 64, both inclusive. The following are among the propositions written by the great African doctor, and torn out of his writings by the Popes in the middle ages:

"There are no mediators between us and God." (Page 60, col. 1.)

"No help of mercy can be rendered to the dead." (Page 59, col. 1.)

"John left a forewarning against the invocation of saints." (Ibid.)

"The holy dead after this life cannot help."

"The authority of the Scriptures, and not of councils, is to be relied upon." (Page 61, col. 1.)

"Confession is not necessary to salvation."

"God forgives sins before confession passes the lips." (Page 58, col. 1.)

"That the Eucharist is not a sacrifice, but a memorial of a sacrifice." (Ibid.)

"The sacrament of the Eucharist, though visible, should nevertheless be understood in an invisible and spiritual manner." (Page 60, col. 2.)

"Peter never claimed for himself a primacy." (Page 59, col. 1.)

The above propositions were all penned by the great St. Augustine, who was born A. D. 354, and died A. D. 430. If he lived in our times and published the above propositions the "shepherds of Israel" would at once circulate a rumor that he was anxious to get married, and the great African doctor would be at once excommunicated—which is the Church of Rome's method of boycotting. It is surely no mean honor to figure on the *Index*, seeing that St. Augustine's writings are there already. . . . This latest work from the pen of the Nun of Kenmare is both timely and valuable. In the New World, where humanity is spreading so rapidly, it is of the first importance that men should have clear ideas about the all-important question

asked well nigh 1,900 years ago by the Macedonian jailor. What must I do to be saved? If men calling themselves Christians would only realize their obligations in this matter the world would very soon present a different aspect. It is with a view to such a grand result that I append the following extract from Miss Cusack's work:

"Certainly Rome does well to keep her people in ignorance. The entrance of light would dispel too much darkness. Let Protestants begin to spread the light. Let them take every opportunity of telling their Roman Catholic friends, quietly and patiently, some of the facts of history, and those plain truths which Rome cannot deny, however seriously they make against her pretensions. Let Protestants never forget the duty and the privilege which God has bestowed on them. Let them, above all, remember the patience which is necessary with those who have been educated in darkness, and how terrible is the first awakening to the long deception which Rome has practised on her unhappy followers. A word in season, and only a word, will be of more avail than days and weeks of noisy argument."

...

The Suppressed Page.

Readers of the Nun of Kenmare's new book, "Life Inside the Church of Rome," will notice that page 101 is blank. The reason is that by advice of counsel the publisher struck it out to avoid a suit for libel. We have had the suppressed passage printed in slips and shall forward it to all who order the book.

...

Romanism in Italy.

The Rev. Teofilo Gay, D. D., a converted Catholic priest of Florence, Italy, is a regular contributor to the New York *Independent*, the *Christian Advocate* and other American papers. He was for many years connected with the work of the Methodist Church in Rome, but lately became pastor of a

Waldensian Church in Florence. In a letter to the *Independent* of March 13, 1890, he gives an extract from an article in *La Tribuna* of Rome, written by Signor Luchini, a member of the Italian Parliament, in which we see how the Italians themselves regard the Church of Rome. Signor Luchini says:

"Is the Catholic Church a Church—viz: a religious organization—or is a political institution? Ask this question of any man of good sense and good faith you meet, and he will answer that the Church of Rome, with or without temporal power, is an institution which, moving from certain religious premises which she sets down as she pleases, and in force of which she declares herself a safe and infallible interpreter of God, sets forth her claim to a universal dominion over all nations and all governments. Religion may be, if you like, the aim of the Church of Rome; but it is also the means and instrument for that domination over nations and rulers to which she has always aspired. Wherever the spirit of the Church of Rome passes it dissolves public spirit and diminishes or extinguishes religious faith. History has no example of *politico* religious despotism such as that which the Church of Rome manifests, in which supreme power is given to a man proclaimed infallible interpreter of the will of God. Therefore we must choose: either we are in good faith toward our country, and then we are not Catholics, because the Church (viz: the Pope) claims to extend her jurisdiction where she pleases; or we must consent to obey her even when she commands as to rebel against the country, and then we are not in good faith toward our country. Thus it is that in Italy it may almost be said that there are no Catholics, even among believers, as all protest and make reservations about some of her claims. It has justly been said that we were in our hearts Lutherans long before Luther."

THE PRIMACY OF ST. PETER.

BY REV. THOS. CONNELLAN, LATE ROMAN CATHOLIC PRIEST, ATHLONE, IRELAND

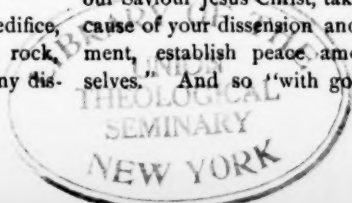
II.

BUT here, as elsewhere, Rome appeals to history for the justification of her claims. So let us very briefly examine how history supports her. Let us for the sake of clearness and convenience divide ecclesiastical history into three epochs—the first extending to 845, the date of the false decretals; the second, from 845 to the Reformation; and the third, from the Reformation to the present time. Nothing except the life of the founder could be more beautifully simple than the constitution of the primitive Christian Church. The principles of popular election and control, which we find in the Eastern Churches at the present day, were then in pristine vigor. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Acts iv: 32.) Every Christian community presided over by its elders resembled a well-regulated family. In his Epistle to Titus (i: 6) St. Paul lays down the qualifications of an elder—"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." For four centuries this state of things continued. The spouse of Christ arose from the fires of Nero and Domitian, only to begin a new career, in which she was destined to triumph over the empire that thought to crush her.

From the fourth century this edifice, founded, we are told, upon a rock, began to be visibly shaken. Any dis-

passionate reader of Eusebius may see for himself when the first shock was experienced. To obviate pleas before the secular tribunal ministers of religion were frequently asked to arbitrate in disputes between members of the Church, and Constantine made a law confirming all such decisions of the clergy and forbidding a review of their sentences by the civil judges. (Euseb. de Vita Const. lib. iv. cap. 27.) Four prefects governed the Roman Empire under Constantine, and why should not a similar arrangement be introduced into the Church?

Accordingly, the Christian world was divided into four diocese; over each diocese was set a Patriarch who governed the whole clergy of his jurisdiction, and thus arose four great spiritual princedoms. Where before there had been a brotherhood there was now a hierarchy, and from the high throne of the Patriarch a gradation of rank and authority ran down to the humble but apostolic presbyter. Such an arrangement was scarcely fitted to nourish humility or spirituality of mind. Persecution was now dead. Wealth and power and station had been conferred on the bishops, and immediately we find them engaging in bitter and undignified disputes about trifles, disputes, too, which sullied their sacred office. Constantine himself bore witness to this. "I entreat you," he said to the assembled Fathers of Nice, "beloved ministers of God and servants of our Saviour Jesus Christ, take away the cause of your dissension and disagreement, establish peace among yourselves." And so "with golden chal-



ices came in wooden men," while the pure Water of Life was neglected for the "beggary elements" invented by man. Then began to be grafted on the "True Vine" the barren stock of paganism. *Then began to be multiplied ceremonies and rites to such an extent as to make Augustine declare them "less tolerable than the yoke of the Jews under the law." There is the most evident similarity between many of the doctrines and practices then introduced and those in vogue among the pagans. Take for example the doctrine of Purgatory, and the manner in which the soul has to be purified before entering heaven. There is a very remarkable passage in the sixth book of Virgil which proves that the Roman poet was perfectly familiar with Purgatory. Æneas, on a visit to his father in the lower regions, beholds "an airy nation thick as humming bees," and inquires what they are kept for. Here is the reply of Anchises:

"The relics of inveterate vice they wear,
And spots of sin obscene in every face
appear.
For this are various penances enjoin'd;
And some are hung to bleach upon the
wind,
Some plunged in waters, others purged in
fires,
Till all the dregs are drain'd and all the
rust expires."

There is a holy water font either outside or inside every Roman Catholic place of worship, and the faithful—old women especially—never enter or leave without sprinkling themselves plentifully. Well, in the same book of Virgil we find that when Æneas had arrived at Pluto's palace—

"The prince with living water sprinkled
o'er
His limbs and body, then approached the
door."

Once more let us examine the abso-

lution performed at the catafalque in Roman Catholic churches. The priest, an asperges in his hand, perambulates around the coffin, sprinkling holy water right and left. In the same sixth book Virgil describes the ceremonials used at the bier of Misenus. Old Corynæus the priest is there. The body, covered with a purple cloth, is placed on the bier, incense is thrown on the fire, and then—

"Old Corynæus compass'd thrice the crew,
And dipp'd an olive branch in holy dew;
Which thrice he sprinkled round, and
thrice aloud
Invok'd the dead, and then dismiss'd
the crowd."

Thus did the life-giving stream become poisoned, while the people were taught to nourish their piety on ceremonies and rites, consecrated vestments, lights and orgies; derived, some from pagan rituals, others from superstitions imported from the forests of Northern Germany. Paul the sterling Apostle, foresaw that it would be so and warned his beloved Timothy of it. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth. But refuse profane and old wives' fables and exercise thyself rather unto godliness."

But, it will be asked, were there not holy Popes, bishops and priests then who would prevent such things? Well, my best answer to such a query is to cite the remarks of some of the early Fathers on the subject. St. Jerome,

writing on the clergy in the year A. D. 394, says: "The disgrace of all priests is the pursuit of their own wealth. Born in a poor home, and in a rustic hut, who could scarcely satisfy my clamorous stomach with millet and the coarsest bread, I now turn my nose at the finest flour and honey. I know the kinds and names of fishes. I am thoroughly *au fait* as to what shore shell-fish are found on. I discern the provinces birds come from by their savor. I hear, moreover, of the base services of certain to old men and old women without children. They put the chamber pot beside the bed, take away with their own hand the purulent matter from the stomach and phlegm of the lungs. They are full of fear at the arrival of the physician, and with trembling lips enquire if the patient is better; and if the old person is a little more vigorous they are in danger, and pretending, falsely, joy, the mind, inwardly avaricious, is tortured; for they fear lest they should lose their pains and compare the living old body to the years of Methuselah." (Epist. ad Nepot. III.) Really, had he added a touch or two about "John Jameson" and "unlimited loo," one would have supposed that Jerome had an Irish Roman Catholic curacy in the last quarter of the nineteenth century. But fortune hunting and pandering to the taste of the palate were not the worst vices of the clergy in those days.

St. Augustine (Epistle III.) tells us of a degrading habit connived at by the clergy—that of getting drunk in church at the martyrs' festivals. "I explained to them," he says, "by what necessity those things had arisen in the Church, namely, that when after so many persecutions, and so vehement

it would be a hindrance, when peace took place, to a crowd of Gentiles desirous of coming to the Christian name, that they were accustomed to pass festal days with their idols in abundance of feasts and drunkenness, nor could easily abstain from those very pernicious and yet very ancient pleasures. It seemed to those of old that they should spare for a time this part of infirmity and celebrate, not with sacrilege, but with like luxury."

Gregory Thaumaturgus instituted saints' festivals for the same purpose and allowed the new converts to practise the same orgies as before their idols, hoping in the course of time to win them to better ways. Very different was the Apostle's conduct. "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed on you labor in vain."

[TO BE CONTINUED.]

...

Priests Cursing the Public Schools.

A note dated March 14, 1890, from Rev. I. J. Lansing, pastor of Salem Congregational Church, Worcester, Mass., whose admirable work "Romanism and the Republic" is having such a large sale, says: "A French priest here in Worcester has just cursed our public schools as fostering immorality. His words will precipitate a new phase of agitation here, and the eyes of many will be opened."

Mr. Lansing's book will open the eyes of many, not only in Worcester and New England, but in all parts of the country.

THE TRUE CHRIST AND THE FALSE.

THE CHRIST OF THE PAPACY COMPARED WITH THE CHRIST OF THE BIBLE.

BY REV. A. C. DIXON, PASTOR IMMANUEL BAPTIST TABERNACLE, BALTIMORE, MD.

SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John, v: 39. "There shall arise false Christs." Matt. xxiv: 24.

Let me say once for all that there is a wide difference between the Papacy and the Roman Catholic people. The people who belong to the Church of Rome are no part of it. Before 1870 the Church was composed of Council and Pope. What the Councils decreed and the Pope approved was the voice of God. The people had no right to influence their decision, or to criticise it when announced. But now the Papacy is the Pope. What he teaches and commands is the voice of God. To question his Infallibility is to be damned forever.

In the New Testament Church Christ is the head, and His people, without regard to official position, are the members. Their place is determined not by their office, but by their faithfulness. "Now ye are the body of Christ, and members in particular." 1 Cor. xii: 27.

To God's Church, militant and triumphant, we bear the relation of children to a family. We are a part of it. Not so the Roman Catholic people. To the Pope they bear the relation of slave to master. What he says they must do, not because they bear a tender, loving, filial relation to him, but because he has all authority, and they have no right to think for themselves. Of the Church said to have been founded by Peter, the Pope is the tall spire, his cardinals the little

turrets standing about him, his bishops are the arches and domes, while his priests are the stones which hold the structure together. The people pay for its erection, keep it in repairs, and bear its running expenses.

What we have to say against the Papacy, therefore, does not refer to the Roman Catholic people, only in so far as they are morally responsible for the support they give such an institution. The crimes of the Papacy are not theirs, except as they choose to claim them by their allegiance. In Italy the intelligent people, not connected with it by blood or interest, hate the Papacy. When in 1870 it was submitted to the popular vote in Rome as to whether or not the Pope should be their ruler, the old man received 46 votes to 40,805 against him, and the lapse of years has not increased his popularity a whit among the Italians. And if the people in these United States could only be allowed to think and speak for themselves, they would declare independence of the Vatican, and allow only Americans, native born or adopted, to rule their Church in America. If next month it should be submitted to the vote of American Roman Catholics as to whether Leo XIII. on the Tiber, or James Gibbons in Baltimore should rule the Church in America, does any one doubt the result? In the name of these millions of Catholic citizens who do not believe in being ruled by a foreign autocrat, I nominate Cardinal Gibbons as the next Pope.

We now ask our Roman Catholic friends to view with us to-day the Christ of the Bible in contrast with the Christ of the Papacy. Christ as portrayed in the Scriptures is the true Christ. "Search the Scriptures, for they are they which testify of me." We find in this Book, and in this Book alone, the only perfect picture of Jesus Christ. I believe that the Christ of the Papacy is a false Christ, and before allowing yourself to be unduly shocked by that utterance, I beg you to hear the proof. Many Roman Catholics, I hope, worship the true Christ, but if they do, it is because they have turned from the Christ of Popery to the Christ of the Bible. We pray God they all may.

I. The Christ of the Bible is perfect; the Christ of the Papacy is imperfect. Peter says of his Lord that he did no sin, neither was guile found in his mouth. 1 Peter, II: 21. Again in Heb. VII: 36, "And such an high priest became us who was holy, harmless, undefiled, separate from sinners." John says, "In him was no sin," and earth, hell and heaven have echoed the same testimony. Even the devils called him the "Holy One of Israel." His enemies among whom he lived could find no flaw in his character, and the microscopic scrutiny of the ages has not assisted them a particle. To Pilate's question, "What evil hath he done?" the answer has uniformly been "None." No sin, no blemish. "The Lamb without spot." He who is of purer eyes than to behold iniquity looked upon Him and said, "I am well pleased." In Him was the absence of all that is bad, and the presence of all that is good. "He is altogether lovely."

Let us now turn to the Christ of the Papacy, as represented by the line of Popes. Though the Pope claims that he is the successor of Peter, he does not represent Peter on earth, but Christ. His voice, when he speaks, is not the voice of Peter, but of Christ. So that the official acts and sayings of every Pope, from the first one to Leo XIII., according to the Papacy of to-day, are the acts and sayings of Christ. When the dissenting cardinals and bishops in 1870 came before Pius IX. with their protest against the dogma of Infallibility, they were coolly informed by his "holiness" that it was no new doctrine, but that the Church had always believed and taught it. The Roman Catholic is, therefore, compelled to believe that the official utterance of every Pope in the whole Papal line is the very voice of Christ, and Christ is of course responsible for it. The dogma of Papal Infallibility makes the official history of the Popes a continuation of the life of Christ. The Christ of the Papacy then is just what the official lives of the Popes present to the world. We will examine a short chapter in this history, that we may see the kind of Christ Popery calls upon us to respect and adore.

We may be told by our Roman friends that the private character of the Pope has nothing to do with his Infallibility; he, as a man, can err and sin like other men; it is only when he speaks as Pope that his is the voice of God. But that does not help the case much, for we find that bad men are bad Popes. A bad man in the Papal chair does not hesitate to use his official position to further his bad designs.

Liberius and Felix II., claimed as

Popes by our Roman Catholic friends, gave their signatures to the Arian heresy, Felix willingly, Liberius after a series of persecutions by the Emperor Constantine. The Arian heresy denied the divinity of Christ. So that I am called upon, if I would be a good Romanist, to believe that Christ willingly and by compulsion denied his own divinity.

Honorius I., who was made Pope in 625, was anathematized for heresy by the General Council of Constantinople, A. D. 680. At that time the Council was considered the more Infallible of the two. But that anathema amounts to nothing, now that Popes are Infallible independently of Councils. But in 682 Pope Leo II. denounced Honorius as a heretic, and we behold the strange spectacle of one Infallible Pope cursing another Infallible Pope, which being interpreted in the light of the claim that all Popes represent Christ upon earth, means that Christ in 682 denounced himself as he was in 625. He who is "the same yesterday and forever" has completely changed in fifty-seven years. I shrink from the bare mention of such blasphemy, but faithfulness to the Christ thus dishonored impels me.

When Stephen VII. came to the Papal throne in 897 he had the body of Pope Formosus, one of his predecessors, taken from its grave. This lifeless corpse was brought into the presence of the Council of Italian bishops arrayed in the insignia of office it used to wear and placed on the Papal throne. Then Stephen stood before it and uttered these words: "Wherefore, O, Bishop of Porto, hast thou carried thy ambition so far as to usurp the See of Rome?" On receiving no reply the

dead Formosus was by vote of Council deposed from his office, his robes torn from him, his body horribly mutilated and thrown into the Tiber. Then Stephen issued his edict that Formosus was a usurper, and all his acts and decrees formally annulled. The friends of Formosus could not stand these proceedings; they rose in their indignation, broke into the Pope's palace, hurried him to a dungeon and strangled him without a trial. Baronius, a church historian high in authority among the Romanists, says of Stephen that "he entered like a thief and died, as he deserved, by the rope." In these transactions Stephen acted as Pope. He spoke *ex cathedra*, so that I am called on to believe that the meek and gentle Jesus, who loved and died for His enemies, could be guilty of such meaningless brutality. Nay worse, that the Christ of 897 could treat himself, the Christ of 891, in this barbarous fashion.

We pass over Benedict IX., who was elected Pope in 1033 at the age of twelve years, and so disgraced himself and prostituted his office that the citizens of Rome met and elected another Pope as a protest against his crimes. We pass also Alexander VI., the infamous Roderick Borgia of the fifteenth century, who was a compound of cruelty, treachery, licentiousness and other vices. Their characters, personal and official, are almost too bad for the public gaze. The predecessor of Alexander, Innocent VIII., deserves a passing notice, for in his bull of excommunication against the Waldenses, whose crime was that they believed and preached justification by faith, he "exhorts all bishops together with the princes of France to tread them under

foot as venomous adders." No one will claim that he decreed this as man and not as Pope, for when a Papal bull bellows it is accepted by all good Romanists as the very voice of God. Am I to believe that the Christ of Calvary turned those hounds of hell upon His own faithful people? Such, blessed be God, is not the Christ revealed in the Scriptures. The Christ of the Bible is pure, meek, gentle, forgiving, loving and unselfish. This false Christ is often impure, never meek, frequently cruel, very unforgiving toward his enemies, and always selfish. It is clear as day that this Christ of the Papacy is an anti-Christ. May God turn the faith of all the world from Him to the true Christ of the Bible and of his tory.

"Blest are they that touch thy sceptre,
Blest are all that own thy reign;
Freed from sin the worst of tyrants,
Rescued from its galling chain.
Saints and angels,
All who know Thee bless Thy reign."

II. The Christ of the Bible is an all-sufficient Saviour and Mediator; the Christ of the Papacy must be supplemented by the merits and mediation of Mary and Saints. The angel said to Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins." He does not help save them; he does it completely. "Behold the Lamb of God," echoed John the Baptist, "which taketh away the sin of the world." You who honor Peter so highly, listen to these words of his: "Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv: 12. Shall we add the name of Mary or Saints, and thus say to Peter and the

Holy Spirit that they are mistaken about the name of Christ being the only name? Shall we indeed add our own name and strive by sacrament and penance to add to the merit of this only name? That is just what our Roman Catholic friends are taught to do. May God save them from so fatal an error. Now listen to Peter again: "Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance unto Israel and forgiveness of sins." Acts v: 31. And Paul echoes the same blessed truth: "The gift of God is eternal life through our Lord Jesus Christ." If salvation is God's gift through Christ, no penance or merit of saint is needed to pay him for it.

To say that Jesus will listen to His mother more readily than he will to a poor penitent sinner contradicts Scripture and does indeed the greatest violence to the character of the Christ given us in the inspired words, "For we have not an high priest which cannot be touched with a feeling of our infirmities, but was in all points tempted as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv: 15-16. He is "our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity." Titus ii: 13.

From false Christ and half Christ I turn, and may God turn us all to Him who in the Bible and in all history is pure and gentle and self-sacrificing; to Him who died, but now lives and loves, and lightens our burdens; to Him who as Saviour and Mediator is all sufficient for earth and heaven. To Him be glory now and forever. Amen.

THE CHURCH OF ROME NOT THE CHURCH OF CHRIST.

BY PAUL LE CLAIR.

XIX.

The Sacrament of Baptism.

1. The two remaining sacraments, Baptism and the Lord's Supper, or the Eucharist, are, in name, observed in both the Gospel Church and the Church of Rome. But beyond the mere name, the respective ceremonies of the two churches have so little, if anything, in common, that they may justly be regarded as essentially different ordinances. This will abundantly appear as we proceed. And first, of

THE SACRAMENT OF BAPTISM.

2. This ordinance as instituted by our Lord, and as administered and explained by His apostles, may be sufficiently understood by referring to the following Scriptures: Matt. xxviii: 19; Gal. iii: 27; Rom. vi: 3; Acts xii: 16; Mark i: 4; Rev. i: 5; Titus iii: 5; John iii: 5; Gal. iii: 26, 27; Rom. vi: 4.

3. According to the Gospel, the matter or element of this sacrament is pure, natural water only, applied by a regular authorized minister of the Gospel, to the person of the candidate, whose only qualification, if an adult person, is the profession of faith in the Lord Jesus Christ (Acts viii: 35); or in the case of an infant, the same faith on the part of one or both the parents, in its behalf. (Acts ii: 38, 39.) The only formal ceremony in the Gospel ordinance, accompanying the administration of the water, is the offering of an appropriate prayer, with suitable instructions and exhortations.

4. Now with this simple, Scriptural, and edifying ceremony, let us contrast the elaborate, dramatic performances of Rome in the administration of her

sacrament of baptism, as set forth in her authorized manuals. And these may be divided into three parts or "Acts"—

First, the performances before coming to the font. Secondly, what is done at the font. And thirdly, what is done immediately after the ceremonies at the font.

Act I. The person to be baptized is brought to the door of the church, but is forbidden to enter, as unworthy to be admitted into the House of God, until he has cast off the degrading servitude of Satan, devoted himself to Christ, and pledged his fidelity to the sovereignty of the Lord Jesus. Catechetical instruction follows. If the candidate be an adult, he answers for himself; if an infant, the sponsors answer according to the prescribed form, and enter into a solemn engagement for the child. Next follows the exorcism of the devil from the candidate, which is accomplished by the officiating minister breathing or blowing three times on the face of the candidate, and offering certain prayers, with the command: "Depart out of him (or her,) O unclean spirit! and give place to the Holy Ghost, the Comforter." Then the priest makes the sign of the cross on the forehead and breast, saying: "Receive the sign of the cross upon thy forehead and in thy heart; receive the faith of the heavenly commandments, and let thy manners be such, that thou mayst now be the temple of God." Then after some prayers, the priest having blest some salt, puts a small quantity into

the mouth of the candidate, as the emblem of that true wisdom and prudence, which is to be maintained in the soul to keep us from sin, as we make use of salt to keep certain things from corrupting. Then, with solemn prayers, the devil is again more urgently exorcised in the name of the Persons of the Trinity. The sign of the cross, then, having been repeated, the "cursed devil" is solemnly warned "not to dare violate it."

Act II. At this point the priest and the baptismal party enter the church and approach the font, where they all in concert recite the Apostles' Creed and the Lord's Prayer. Then the priest, having "read another exorcism of the devil, in the name and by the power of the Blessed Trinity, wets his finger or thumb with his spittle, and with it wets first the ears of the candidate, saying: "Ephphatha—be opened"—then his nostrils, with the words: "unto the odor of sweetness," "but bethou put to flight, O devil! for the judgment of God will be at hand!" The priest then asks the candidate: "Dost thou renounce Satan and all his pomps?" which being answered in the affirmative, he is anointed with "holy oil" * on the breast and on the shoulders, the priest saying: "I anoint thee with 'the oil of salvation' in Christ Jesus, our Lord that thou mayst have eternal life, Amen!" Then the Apostles' Creed is recited responsively, thus: "Dost thou believe in God the Father, Almighty?" etc. Ans.—"I believe," etc. After this, the priest demands: "Wilt thou be baptized?" This being answered in the affirmative, the priest

pours "holy-water"† on the head three times in the form of the cross, (or where the custom is to dip, dips the subject three times,) saying: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," pronouncing the words so that the three pourings shall concur with the three names of the Divine Persons.

Act III. The performances at the font being thus completed, the priest anoints the person baptized on the top of the head, in the form of the cross, with "holy chrism," (a compound of oil and balm, solemnly consecrated by the Bishop on Holy Thursday), thus giving him to understand, that henceforth he is united, as a member, to Christ his head, and engrafted on his body, and that he is therefore, a Christian, from Christ, as Christ is so called from Chrism. A white garment is now put on an adult, (or a white kerchief on an infant,) with these words: "Receive this white garment, which mayst thou carry unstained before the Judgment seat of our Lord Jesus Christ, that thou mayst have eternal life, Amen!" A lighted candle or taper is then put into the hand "to signify that faith received in baptism and inflamed by charity is to be augmented by good works." Finally, a name is given, which should be taken from some person whose eminent sanctity has given him a place in the catalogue of saints. This assumption of his or her name, will stimulate to the imitation of saintly virtues; and we should hope and pray that the saint whose name one bears, and who is the model of one's life, may also by

* Which is blessed by the Bishop every year on Maundy-Thursaday.

†The water used in this rite is made holy by the Bishop, by the addition of "holy salt" and the "oil of mystic unction;" usually at the festivals of Easter.

his advocacy, become the guardian of our safety and salvation!"

5. Now all this theatrical exhibition of "salt," and "spittle," and "oil," and "holy water," and "chrism," with "white frocks," "lighted candles," and "exorcisms," and "crossings," and what not, might be regarded as an innocent, though ridiculous show, were it not that the "play" thus enacted as a sacrament of religion is, in reality, a blasphemous and shameless "farce."

6. According to some authorities, Romish baptism accomplishes *seven* results. Dr. Challoner enumerates *six* as follow: 1st. It washes away original sin. 2d. It remits all actual sins, which may have been previously committed, both as to the guilt and pain. 3d. It infuses the habit of divine grace into our souls, and makes us the adopted children of God. 4th. It gives us a right and title to the kingdom of heaven. 5th. It imprints a character or spiritual mark in the soul. 6th. In fine, it lets us into the Church of God, and makes us children and members of the Church."

7. And it is the doctrine of Rome, that infants dying without baptism are lost; and no unbaptized adult can be saved, except in two cases: "The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ before he can have this sacrament administered to him—he is baptized in his own blood. The second case is, when a person that can by no means procure the actual administration of baptism has an earnest desire of it, joined with a perfect love of God and repentance of his sins, and dies in this disposition."

8. In order to meet the emergency arising in the case of an infant in danger of dying without regular baptism by a priest, any person, man or woman, believer, heretic, or infidel, may, in such extremity, baptize the dying child in order to save its soul. But in this, as in all other sacraments, the validity of the baptism depends upon the intention of the administrator to do what the Church means to accomplish by this rite.

9. Without, at this point, controverting, or calling in question any part of this elaborate exhibition—its efficacy, or the mode of its administration, or denying the right of the Roman or any other society, to adopt any ceremonies they think proper, for their own use—we desire now, merely, to point out the particulars which distinguish this performance in the Church of Rome from the rite of Gospel baptism.

In the first place, the two rites differ in the formal ceremony of administration. In Christian baptism it consists of *a single act*, whereby the water is applied *once* to the person of the candidate; whereas, in that of Rome, there are many "crossings," "anointings," "exorcisms," and other manipulations, with a threefold application of the water.

Secondly, they differ totally in the matter of the respective sacraments. In Christian baptism it is pure, natural water only. But in the Romanist ritual there are many elements—salt, oil, spittle, chrism, and an artificial fluid, (salted water) called "holy water."

In the third place, the two rites differ essentially, in significance, design and efficacy. Other points of difference will be presented hereafter.

HISTORY OF THE JESUITS.

CHAPTER II.

POPE PAUL III. who approved of the Society of Jesus by a bull issued September 27, 1540, is said by Jesuit writers to have exclaimed on glancing over the plan of the new order, 'The finger of God is here.' Doubtless he had special reference to the obligation of the Society to do whatever the Pope should command. No other religious order had thought it necessary to take a vow of obedience to the Pope until Loyola offered this tempting bait to Pope Paul. The Roman Church was rent asunder by the Protestant Reformation and the existing religious orders could not be relied on. Members of all the orders had flocked to the standard of Luther that led them out of vice and superstition into the liberty of the Gospel of Christ. Opposition faced the Pope on every side, and desertion from his ranks that threatened destruction to the whole Roman system led him to grasp at the offer of Loyola to devote this new Society exclusively to his service. In his bull of approval the Pope said: "Whereas we have learned that our beloved son Ignatius de Loyola and his associates, inspired, as it is piously believed, by the Holy Ghost and renouncing the pleasures of the world, have dedicated their lives to the service of our Lord Jesus Christ, and of us and our successors, the Roman pontiffs, we approve, confirm, bless and guarantee with perpetual stability their project, in all details, and receive them under our protection and that of the Apostolic See, giving them permission to draw up constitutions as they shall judge conformable to the ends of the Society. . . . Let no one therefore have the temerity to violate or contradict this our approbation, which is our cordial and voluntary concession. But if any one should dare to do so, he should know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul."

Notwithstanding this anathema of the "infallible" Pope Paul III., another "infallible" Pope, Clement XIV., did "violate and contradict" the "approbation" when he suppressed the Society in 1773, and denounced it as the enemy of God and the human race. For this, it is generally believed, the Jesuits poisoned him.

THE CONSTITUTIONS OF THE SOCIETY.

When preparing this history of the Jesuits application was made to the priests of the Jesuit Church and College on Sixteenth street, New York, for an authorized work on the Society. Rev. Harmar C. Denny, who was formerly a member of a wealthy Protestant family in Pittsburg, Pa., informed the messenger that the most reliable short history of the order was "The Jesuits; their Foundation and History," written by B. N., and published in two volumes by Burns & Oates, London. A copy of the work was procured, and with some difficulty it was learned that "B. N." was Miss Barbara Neave, the sister of an English Roman Catholic priest. From her history, which is a condensation of Cretineau Joly's "Histoire de la Campagne de Jesus," the following summary of the constitutions of the Society is taken:

"St. Ignatius is the sole author of the constitutions which, if often made the subject of attacks and accusations, dictated by ignorance or malice, have on the other hand excited the admiration of thousands of learned and holy men.

"The Council of Trent declared the Society of Jesuits to be a 'pious institute' (*divum institutum*). Gregory XIII., in his bull *Quanto fructuosius*, recognizes in the order a 'divine instinct;' twenty sovereign pontiffs solemnly approve its constitutions, which were not condemned even at the suppression of the Society; and several Popes, amongst whom are Julius III., Gregory XIII., Gregory XIV. and Paul V., have, by severe pains and penalties, guarded them against innovations. After the testimony of the Church in favor of the institute of St. Ignatius comes that of statesmen, who, like Richelieu, have regarded the constitutions as a work of genius, and even Protestants of our own day have not withheld their tribute of admiration to the legislative and administrative power of St. Ignatius. ("The Founders of Jesuitism;" Essays by the Right Hon. Sir James Stephens, K.C.B.; Essays, Macaulay.) The constitutions, which, from a human point of view alone, are sufficient to place the soldier saint among the world's ablest legislators, were drawn out by St. Ignatius himself.

"Several conditions are requisite for those who aspire to enter the Society of Jesus—one is that they should not have belonged, even for a day, to any other religious order. St. Ignatius also excludes apostates, public sinners, great criminals and men of weak intellect or subject to insanity. He decrees that disedifying, discontented, insubordinate and even useless and idle members of the order shall be expelled, though not without mature consideration, and throughout his own generalate he was excessively strict on this point.

"The object of the Society of Jesus is the greater glory of God (*Ad majorem Dei gloriam*) and the sanctification of souls, and the chief characteristic of its members is obedience.

"The questions asked of the postulant for admission acquaint him at once with the life that awaits him, with its aim, its duties and the sacrifices it demands. 'Are you ready,' he is asked, 'to renounce the world, all possession and all hope of temporal goods? Are you ready, if necessary, to beg your bread from door to door for the love of Jesus Christ? (Const. part vi., Institut. S., Vol. I. p. 345.) Are you ready to reside in any country and to embrace any employment where your superiors may think you will be most useful to the glory of God and the good of souls? (Const. part iii., Institut. S., Vol. I. p. 356.) Are you ready to obey in all things in which there is evidently no sin the superiors who hold towards you the place of God? (Const. part iii., Institut. S., Vol. I. p. 373.) Do you feel resolved generously to renounce without reserve all those things which men in general love and embrace, and will you accept and desire with all your strength to put on the livery of humiliation and to suffer contempt, calumnies and insults?' (Institut. S., Vol. I. p. 352. De l'Existence et de l'Institut des Jesuites, P. de Ravignan.)

"If the postulant answers these questions in the affirmative, the gates of the novitiate open before him, and he enters upon two years of deep seclusion and constant prayer. In order to exercise their memory the Jesuit novices are obliged to learn daily a short lesson by heart; but, with this exception, St. Ignatius decrees that all study shall be rigorously banished in order that the future religious may devote himself solely to the practice of virtue, and especially of humility. The life of the novice is one of entire self-sacrifice, childlike obedience, perfect poverty and self denial. Indoors all the housework and menial employment fall to his share; if he goes out he is occupied in visiting hospitals, catechizing poor children, and once during his novitiate he is sent on a pilgrimage, which generally lasts a month. He performs it with one companion, always on foot, and begging his bread the whole way.

"After two years of this severe training the novice is admitted to make his first vows, and, being now formed to self-renunciation, is permitted to pursue his studies. 'After,' says the holy founder, 'the foundation of self-denial has been laid in the soul of those who are admitted amongst us, it will be time to build up the edifice of knowledge.' (Const. iv., Instit. S., Vol. I. p. 378.) Hence the years that immediately follow the novitiate are devoted to the study of rhetoric, literature, philosophy, natural sciences, mathematics and history.

To the novitiate and the studies that follow it succeed five or six years of teaching in colleges, during which time the lessons of sacrifice, already so deeply impressed in the soul of the young Jesuit, are called into practice by the exercise of a ministry noble in its object, but often painful in its daily routine of small difficulties and trials. Towards the age of twenty-eight or thirty he is sent to prepare himself more immediately for the priesthood; his life does not cease to be laborious, but its exertions take a different form. From the busy college life he plunges into a long and deep course of study, which lasts about four years. Once more he finds himself in an atmosphere of peace and silence, but all the powers of intellect are now called into action; the study of theology, canon law, sacred history and Eastern languages occupies his time; at the end of each year he undergoes a strict examination, and unless this proves satisfactory is not permitted to pursue his course.

"Towards the age of thirty-three, when the Jesuit scholastic receives the order of priesthood, it might be supposed that he must be thoroughly formed and grounded. He has passed through many trials and experiences, from the prayers and penances of his novitiate to the years of study that follow it; then from the active mission of a professor to three or four years of the closest intellectual labor. But St. Ignatius is not yet satisfied; when the religious of the society is a priest, generally about thirty-five or thirty-six years of age, well grounded in learning, trained to solid virtue and experienced in spiritual life, he is sent to a second novitiate, and is told once more to cast aside all study and, as in the first days of his religious life, to devote himself solely to prayer and self examination."

TO BE CONTINUED.]

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES.

LETTER XXX.

NEW YORK, April, 1890.

SIR:—I sent you last month the letter Mr. J. W. Holmes wrote to the directors of your seminary after his conversion in Bethany Methodist Church, Baltimore. On March 5 I went with him to Drew Methodist Episcopal Seminary, Madison, N. J., where he will continue his studies for the Gospel ministry. I cannot speak too highly of President Buttz and the faculty of Drew in receiving this young man from me and affording him every facility to prepare himself for the ministry of Christ. He will do good service in the vineyard of the Lord, and I hope many other students in your Seminary will follow his example. This month I shall be in your city again, and with God's blessing more of your students will come to see me and be converted like Mr. Holmes. In the meantime I shall circulate among them the following letter he has written for their benefit. You will not thank the Methodists for their kindness to converts from Rome, but as you never loved them—indeed I know your Church is afraid of them—they will not take your displeasure to heart. I have sent many other priests and students of your Church to various Protestant seminaries during the last ten years and, God helping me, I shall continue to welcome more of them into the liberty of the children of God.

MR. HOLMES' LETTER TO THE STUDENTS OF ST. MARY'S SEMINARY, BALTIMORE.

DREW SEMINARY, MADISON, N. J., March 15, 1890.

MY DEAR FRIENDS:—I want to have a little talk with you all, and I am going to talk in this way—on paper—because I cannot see you. Since I left the seminary I have been thinking of you all and wishing I could have a chat with each one of you.

I desire to tell you of the peace I have in my heart; the joy and contentment that have been mine from the day I left the seminary. The life there is an unnatural one. I am sure you will all agree with me in this. How many of you really like to get up at five o'clock in the morning and spend an hour in the old recitation room meditating upon the subject announced the night before? Not many, I dare say. And, to speak truly, how many of you really meditate at all? Would you not prefer to be in sweet slumber? When the priests were away I think the boys must have been sick, for but a few showed up at the mass. One morning, in vacation, only four men were out to hear mass. So I was told, for I was not one of the four. And the whole day long it was one constant succession of unnatural exercises. Do you really understand one-fourth of what is said in the Church or "dog" Latin in the recitation room? Some of you have honestly told me you did not. It seems to me our English language is a good one, and why could not the text books be in English? If you ever become priests you will have to speak our native tongue in your daily intercourse with your people. I wonder what Cicero would say could

he overhear some of the barbarous Latin that is used there. I am sure he would employ his favorite expression—"O immortal gods!"

And what good does it do to shut you in a prison like place? Why is the high wall around the seminary necessary? It gives to the institution the appearance of a prison, and hardly seems needed in this intelligent day. It is a relic of the feudal ages and ill becomes the nineteenth century. Some day you must all face the world. No time is so valuable in making preparation as the golden years of young manhood that God is now giving you. I want you to live and act just as your inner heart says you should, and not to depend upon some mortal man for the guidance of your life. Do you remember Father Dyer's little lecture at spiritual reading one night? He talked about true manliness, and wondered why it is that Protestant young men are more manly than Catholic young men. Can you suggest the reason? If not let me help you.

The reason is Protestant young men confess to their Father in heaven directly, and not to a father confessor who is a mere mortal like themselves. Please don't tell me the father confessor hears his penitents as God and not as a man. Do you know that Christ expressly tells us not to call any man a spiritual father? "Call no man father upon the earth: for one is your Father, who is in heaven." (Matt. xxiii: 9.) Our blessed Saviour disliked titles. Yet every priest is called by the title of "father." Now, whenever a young man kneels at the feet of a poor, sinful man like himself and confesses his sins, tells his secret thoughts, his words and his deeds, he cannot help losing a part of his manhood. You all know the priest is only a man. A Protestant boy can look all the world in the face and not have the humiliating feeling that there is a man—a father confessor—who knows all his inner heart, with its motives, fears and hopes. Jesus has promised us that He will come and dwell in our hearts and ever be with us, and His only condition is that we truly love Him and obey His commandments. The heart is the Holy of Holies. Into the Holy of Holies in the temple at Jerusalem only the high priest was permitted to enter. Jesus Christ is our High Priest. He alone has the right to enter the heart; no man, priest or layman, may intrude into this sacred place. Still the confessor insists upon forcing his way into every part of the heart of the young man who goes to him to confess.

My dear friends, let the Lord Jesus Christ only come into your hearts! He will do all for you—will continually aid you and help you. "If a man love Me he will keep My words; and My Father will love him, and we will come unto him and make our abode with him." (John xiv: 23.) If you will admit the dear Saviour into your hearts He will cleanse you from every sin and fill you with a sweet feeling of peace and joy from his presence. Do you not all dislike to confess to a priest? Some of you do, for you have told me so. After all, the priest cannot give you absolution. The Protestant boys know that God is the only one who can forgive sin, and do not lose their manhood by kneeling at the feet of a fallible mortal and laying bare the soul.

I hope many of you will begin the study of the Book God has given you. Don't

worry about not understanding it. God will take care of that. He has told us "when He, the Spirit of truth, is come, He will guide you into all truth." (John xvi: 13.) Now, my dear friends, read that neglected Book; ask the Father in heaven to give you light and help and grace. Do you know how God intends us all to be saved? In this way, by believing on the Lord Jesus Christ, by faith in Him. "For by grace are ye saved, through faith and that not of yourselves: it is the gift of God, not of works." (Ephesians ii: 8.) Now, my dear friends, let me entreat you to study this Book. God gives *free salvation*. "The gift of God is eternal life." I entreat you to come to Him and claim for yourselves the free salvation He has purchased for you by the blood of His dear Son Jesus Christ. Do not trust to the intercession of the Virgin Mary. She can do nothing for you. The name of Jesus is the only name by which you can be saved. Jesus will receive you and will make you children of God. He loves every one of you and is anxious to have you give Him your hearts. This gift of eternal life is a *free gift*, and cannot be purchased by fasting and mortifying the flesh. It is bestowed in answer to earnest, sincere prayer. If you will only accept this great gift you will not go out as priests and teach people to seek God by prayers to saints, penitential observances, and by their own works.

Now, I hope you will think over this, and think over it carefully. You are surely aware that a work in life remains for each one of you to do, if it be done in the love of Christ, and as your heart directs. I very much desire to see you all in the seminary, who were so gentlemanly and kind to me while I was among you, truly converted to God. And I shall greatly rejoice if many of you, when converted, will come to this great Methodist Seminary where the Word of God is taught in simplicity and power. From my own experience I know you will be welcome. A great wave of joy and happiness has rolled over me and landed me on the eternal shores of God's love since I came here. Come you out of that Roman Catholic Seminary as I have done, and though all your kindred should despise you God will raise up friends for you who will enable you to enter upon a career of usefulness that will redound to His glory and benefit mankind.

Your true friend,

J. W. HOLMES.

We shall hear from Brother Holmes again, Cardinal, and I shall take great pleasure in forwarding his communications to you and the seminarians.

Yours truly,

JAMES A. O'CONNOR.

THE POPE'S ENCYCLICAL.

We had marked for publication many extracts from the Encyclical Letter of Pope Leo XIII., "On the Chief Duties of Catholic Citizens," issued January 10, 1890, but as our space is limited and as the Papal document is published in pamphlet form, we concluded to send the Encyclical Letter to our readers who may be interested in

this latest effusion of the Pope. He tells his Roman Catholic followers in all parts of the world that in all the relations of life, civil and religious, they must yield perfect obedience to him, the head of "the only true religion, the Catholic." We will send the Encyclical to any address for 12 cents, or 10 copies for \$1.00. Address this office, 72 Bible House, New York.

THE HAWK AND LARK.

BY REV GEO. C. NEEDHAM.

AS I rambled through the fields in the south of Ireland one summer's day, I heard the screaming of a bird. Suddenly turning in the direction I saw that a meadow lark was hotly pursued by a greedy hawk. The sweet songster was exhausted as the bird of stronger wing made a swoop at it with clutching talons. As the lark fluttered screaming toward the ground, the hawk bearing down upon it, I instantly opened my coat and cried "Fly to my bosom; come to me oh, poor bird, and I will gladly save you from the dreaded hawk." But my invitation was at first unheeded; still around me flew the frightened bird while the hawk darted after it with quickening motion. The lark showed signs of exhaustion as the evil bird made a circling swoop, taking away some feathers in its claws. But as I still kept my coat open the weary frightened lark at last took refuge in my bosom. And now the songster was safe from the enemy—safe where the hawk could not reach it. Ah, you say I'm glad you saved it. "SAVED"—that surely is a precious word my reader. Permit me now to ask you the question, "ARE YOU SAVED?" If not, remember there is a hawk pursuing you of swift wing and mighty in power. The lion of hell is after you; the cruel dragon; the cunning serpent. He is accompanied with his allies who are malicious and revengful. Oh, sinner, death is on your track; the grave and its corruption pursues you; eternity surrounds you, and from it you cannot escape. Then think, also, that the law of God which you have broken has claims upon you as its debtor,

while the wrath of God abideth on you.

Are you not then in danger—yea even in immediate danger? But behold, oh sinner, see yonder Man—the Saviour. It is He. Hear His cry, "COME UNTO ME." Wilt thou not flee to Him, as He, with open arms, entreats you to hide in His bosom? Oh, blessed words! Oh, gracious Saviour! Thou art even now calling the worst—the neediest to Thyself. Reader carest thou not for these things? Hear thou this appeal. Slight not this Saviour, nor neglect your salvation, seeing it is of so great importance.

The silly lark was at first afraid of me, but when it trusted me and flew to my open bosom I saved it gladly. My sympathy was excited for the lark and I had power enough to save it from its relentless foe. But I could not save it until it flew to me and trusted in me. So Jesus waits for you that He might save you. Oh, will you not trust in Him now? "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Friend, whoever thou art, be warned in time; think of your danger, and go to Jesus immediately. Be assured of this that He will save you—He will refuse none who put their trust in Him. Then shall no evil befall you; no enemy shall destroy you. "Believe on the Lord Jesus Christ and thou shalt be saved."

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come.

"Just as I am, and waiting not,
To rid my soul of one dark blot,
Thou whose blood can cleanse each spot,
O Lamb of God, I come, I come."

CHRIST'S MISSION.

Last month we received \$300 for CHRIST'S MISSION to obtain a place of worship for the converted Catholics. The fund now amounts to \$4,300. Among the contributions were two dollars received in the following letter:

— — —, March 12, 1890.

REV. JAMES A. O'CONNOR:

DEAR SIR:—I enclose an order for two dollars. I wish it were two hundred dollars instead of that many cents. It has been gathered bit by bit. Perhaps you would be interested in knowing how. We have four mite boxes in our home—one is marked India, another China, another Africa, and still another CHRIST'S MISSION. We always make our own yeast, and so while we make it for ourselves, it is very easy to make enough more to supply several neighboring families. We have devoted all the yeast money to the last named box, and so it has come to pass that you are kept in constant remembrance in our home, and "here is another penny for Father O'Connor" has come to be a daily announcement.

I assure you your work and labor of love has our warmest sympathies and earnest prayers. May the dear Lord raise up a host of friends all over this broad land for CHRIST'S MISSION.

Very sincerely yours,

MRS. — — —

TAMMANY HALL:

THE STRONGHOLD OF ROME.

The exposure of Tammany Hall's corruption that startled New York last month gives new interest to Rev. Joseph Hartwell's vigorous pamphlet. "Tammany Hall: the Stronghold of Rome," that we published for him last year. We have still some copies on hand at 10 cents each, or 14 copies for \$1.00.

KIND WORDS.

From the Glasgow, Scotland, *Bul-
work*, March, 1890:

THE CONVERTED CATHOLIC, Vol. VI. This is the annual volume for 1889 of a monthly magazine which we have frequently brought before the notice of our readers, and not more often than it deserves. Rev. James A. O'Connor, the Editor, was at one time a priest of the Church of Rome, and since his conversion has striven earnestly and lovingly, and with blessed results, to carry out the sacred command, "When thou art converted, strengthen thy brethren." (Luke XXII: 32.) The converts who surround and co-work with Mr. O'Connor—both priests and people—are very numerous, and THE CONVERTED CATHOLIC is full of able and earnest writing sparkling in style, and seriously and searchingly solid. We wish our talented brother God speed in his noble work.

From the Chicago ^{***}*Christian Worker*,
December 12, 1890:

THE CONVERTED CATHOLIC is a monthly magazine published and edited by Rev. James A. O'Connor, a converted Roman Catholic priest. He is doing a great work in New York City. He says with reference to the magazine. "We shall continue to present the good old story of the Gospel in such a manner that, with the blessing of God, both Protestants and Catholics shall be drawn nearer to Christ and induced to walk in His blessed cause as He is lifted up."

From the Chicago ^{***}*Free Methodist*,
March 12, 1890:

THE CONVERTED CATHOLIC for March is full of articles calculated to enlighten the reader upon the methods, designs and workings of Roman Catholicism. It contains the best information concerning the anti-Roman and converted Catholic movement. It is ably managed by Rev. James A. O'Connor.

From the Philadelphia ^{***}*Christian
Instructor*, March 13, 1890:

THE CONVERTED CATHOLIC is growing in circulation and usefulness, as it well deserves. It is most accurate in its statements regarding the Roman Catholic Church, and its tone is eminently Christian.